SOME YEW BOOKS. An Oxonian's Account of Harvard,

Thirty years ago but few Oxford undergrade ates were aware of the existence of Harvard University, and when they heard it mentione for the first time supposed that the then extinct Hertford College, Oxford, was intended. Such ignorance is no longer possible since Harvard callenged Oxford to a beating contest on the Thomes, and since Prof. Gordwin's Moveds and Tonson" was made a text book at the English university. It is still doubtful, however, whether to most Oxford men Harvard stools for more than a name, and is an attempt to enlighten them fully on the subject that we owe a book lately published by the Macmillans, called Harvard Colter, by an teronian. It seems that the author, Mr. GEORGE BIRKSECK HILL, SN Honorary Fellow of Pembroke College, Oxford, and a D. C. , spent nearly two months in Cambridge dur ing the summer and early sutumn of last year He was present during commencement week, he made the acquaintance of a number of the officers and students, and he has read a great deal of the historical and biographical literature relating to the college. On the whole, his book must be pronounced a remarkably effective, if not altogether satisfacwhat is obtained by so few Engseeential differences between Harvard and an English university. And although, when he comes to details, there are some errors of commission and omission, these are much fewer than one would naturally expect. His book will also have the effect of dissipating some of the confused and mistaken notions of an English university current among educated Americans, and which are continually finding expression in college magazines and newspapers.

It was Prof. Freeman who first made clear to American minds the distinction between the American and the English type of university when he bade us compare a unified State like France with our own confederation of semi-Independent commonwealths. An American university is a unified, consolidated, wholly independent body. Oxford or Cambridge, on the other hand, is a federation of semi-independent whose federal or collective interests slone fall within the jurisdiction of the university proper. That is a deep and sharp distinction, and there are also differences not to be overlooked between Harvard and a German university, as, for instance, that of Berlin. Through her Faculty of Arts, Harvard still does a good deal of the work which in Germany is performed by young men at a gymnasium. It is, nevertheless true that Harvard now, by her professional schools and her arrangements for post-graduate instruction, offers a field of study almost as comprehensive as that presented in the capital of the German empire. But Harvard was a university when it consisted only of the college proper and possessed no professional schools, which were outgrowths of the present century. Indeed, it was a university from the start, inasmuch as it exercised the power of conferring degress. Mr. Hill has uncarthed a document belonging to the middle of the seventeenth century, in which the college is described as a university. It is probable enough, as the author of this book suggests, that the founder and carly benefactors of the col-lege expected that other semi-independent colleges would eventually be established by its side, so that the English Cambridge, of which John Harvard was a graduate, would be reproduced. As it happened, benefactions did not take that direction; but, of late years, it has been argued that the rapid increase in the number of undergraduates at Harvard may soon reader it expedient to break up the department of arts into a number of colleges modelled on the English type. As a matter of fact, the Harvard annex for women, since it has been in-corporated under the name of Radeliffe Coloccupies toward Harvard University a position analogous to that of an Oxford college toward the university authorities

As regards the outward aspect of Harvard

Mr. Hill tells us that he "found the 'Yard' as

John's and the walks of Magdalen. One thing only was wanting, there was not a single beach to be found. * * * It was surprising how green was the grass, and how fresh, overshadowed though it was by trees. There is no quadrangle in Oxford more delightful on a hot summer's day. Harvard surely is a college that a man can love." The author adds that the old red brick walls which enclose two sides of the Yard recalled to his mind not so much Oxford as the courts of the Temple. His first impressions of the Harvard undergraduates are thus re-"They are shorter and slighter than our Oxford men, with much less color, a year or two older, I think, unless the hot climate makes them look older. I do not see so many gross. stupid faces, but, on the other hand, I have not as yet noticed any of those fresh-colored, innocent faces which are so attractive at Oxford." On seeing more of the men he came to doubt whether they were older than the English undergraduates. Near the end of his solourn in abridge he notes with surprise: " How few are the signs here of university life compared the presence of the students is much more con spicuous. No one can walk about its streets and roads without noticing the large number of young men often moving in a long stream, young men, moreover, who, as their appearance, dress, manner of walking, and features show, are not in business." On reflection Mr. Hill perceives that it is the separation of colleges at Oxford which distributes their life over the city, so that undergraduates and graduates are continually passing along the streets from college to college, or from college to the university buildings. In the American Cambridge, on the other hand, the college buildings, which are numerous, are mostly in one enclosure, the Yard. Those which are not there are separated from them only by a road. The majority of the students, therefore, in going to and from lectures or recitations do not cross the town. Even in the Yard, however, Mr. Hill could discover little of the undergraduate in the dress, general appearance and gait of Harvard men. His remarks upon this point are curious, and, viewed in connection with other observations, indicate that the author's field of study must have lain chiefly in what used to be known as the scrub or anti-Pudding section of the undergraduates: "An Oxford man lets the world know that he is an Oxford man. His self-satisfaction gives an assurance. sometimes even a kind of swagger to his whole behavior. He walks along the High street as if It belonged not to the corporation, but to himself. His apparel, too, oft proclaims the man There is nothing of this here. The Harvard undergraduate talks of himself and his comrades as boys [this is a mistake; we never heard the cord "boys" used at Harvard). He has not learned to swagger. Probably it takes many years at a great English public school to acquire the true manner. Like the art of beating the French at Wateries, it is best fearned on the playing fields of Eton. His dress. too, is much less costly and showy; for the most part, it is of a dark cloth. The ordinary Harvard man might have stepped out of a city office or a normal school for teachers." This comparison of the average Harvard man to the type of national school teacher, held up to contempt by Dickens in "Our Mutual Friend." would be an impertinence, but for the fact already mentioned that the author's opportunities of meeting Harvard undergraduates were, evidently, not all that could be wished. Among other grounds for this averment we may cite a ent made on page 175, where the author, speaking of the Harvard dermiteries, says that the use of the bath in the bedchamber is, as I was informed, not common." It is not likely that Harvard has degenerated in respect of cleanliness during the last three dicades, and we do not hesitate to say that, thirtytwo years san, no man would have been deemed eligible to the H. P. C. to whose bed-

decent men at Harvard than at Oxford. There were still left at Oxford in the early sixtles men who held the extraordinary doctrine that to ake a bath oftener than once a week indicated that one could not be cleanly in his habits. They reasoned thus: A farm laborer or a drayman will naturally need to be scrubbed daily, but why should a gentleman require it? Another extraordinary notion which Mr. Hill is carrying away with him is the fol-lowing: "Nowhere in the United States, I am told, does a young man carry a walking stick. It belongs there to the evening of life, as it belonged in ancient Greece. * * * An at-tempt has been lately made to reintroduce it into Harvard, probably by some undergraduate who has been to England and noticed how in our universities it has become as indispensable a part of the outfit for walking as a hat. My friend, the senior, says that hitherto it has only been under the cover of night that he and his friends have ventured to carry a cane. I hope, by the way, that they do carry it and do not mmit the vulgarity of letting it touch the ground, as if it were of any manner of use to We earnestly advise the author to drop," my friend, the senior, and his friends," considered as informants, and in future editions of this work to expurgate the so-called information derived from such sources. Toomings in the chapter dealing with the social clubs of Harvard. Would it be believed that Mr. Hill is unaware of the existence of the Institute of 1770, though this, one might have thought, might have been suggested to him by his recollections of the Oxford Union debating society. The author seems also never to have heard during his sojourn at Cambridge, amid all his searchings after knowledge, of such societies as the Hasty Pudding and the Por-

cellian clubs.

Mr. Hill should have guessed that he was building on inadequate data the notion that the average Harvard man would be more properly impared to a national school teacher than to an Oxford undergraduate. He himself states two facts which are incompatible with his assumption. He notes, for instance, that the rents of rooms in the Harvard dormitories are far higher than in the Oxford colleges, a fact conclusive as to the social class from which the tenants are drawn. The rents at Harvard range from \$25 to \$350 a year, but in all the dormitories but together there are only eighteen for which the charge is so low as \$56. In the Oxford colleges, on the other hand, the lowest rent is \$19.56, and the average at Oriel is only \$53.80. In Christ Church, the lowest rent is less than \$40, and the highest but \$137 In Magdalen, even in Gibbon's "stately nile." not more than \$98 is charged; in the other colleges, the rents are below this sum. To sum up. in Harvard, 292 rooms are rented more highly than the dearest in Oxford. The same deduction as to social antecedents may be drawn from the students' food. The meals provided at Memorial Hall are, of course, inferior to those supplied at the best club tables, but they are far better than the ordinary commons furnished to those who dine in hall in the Oxford colleges. Mr. Hill notes with astonishment among the items of expenditure for Memorial Hall 756 boxes of oranges, 13,680 pounds of grapes, 590 pounds of honey, and 306 tons of ice. "The consumption of ice," he says, "seems enormous. In an Oxford college I doubt whether in my time a single pound was bought for use at the table, and even now it is very rarely seen." Before leaving the chapter devoted to Harvard social life we should mark as misleading the description of the Harvard chapter of the Phi Beta Kappa as "the most famous of all the clubs." The Phi Beta Kappa at Harvard is not a club at all. Membership of it has absolutely no significance, except to testify either that you have managed to attain a certain college rank, or that those who became members by virtue of college rank considered you their equal in respect of scholastic ability, and added you to their number by election. It is true that a member has the privilege of attending the annual Phi Beta dinners and of hanging up a Phi Beta medal with other medals in his bedroom.

The author of this book learned what many Americans seem in the dark about, namely, pleasant a place to stroll in as the Garden of St. what constitutes a Harvard man. The fact that one may have taken a degree from the Harvard law school, the Harvard medical school or the Harvard divinity school, does not make him a Harvard man. Such men are but sojourners and strangers in the land, even as were the sons of Israel in Goshen. He only is a Harvard man who has obtained one of the degrees conferred by the Faculty of Arts, and who consequently is entitled to vote at the meetings of the Alumni for Overseers. To Mr. Hill it seems strange that to all who have a Harvard degree," the right to vote at the alumni meetrecognition at commencement and right to partake of the hospitalities of the college should not be freely extended. The reason s obvious enough, though Mr. Hill has overlooked it. There has never been any satisfac tory and official proof that graduates of the medical or law schools at Harvard were possessed of a liberal education in the sense which obtains in Harvard College proper. The conditions for admission to either of those departments were, until recently, nay, are still, much lower than those for admission to the freshman class in the college proper. To have admitted, therefore, the graduates of those departments o association on equal terms would have been,

in many cases, to be duped by false pretences. When Mr. Hill discusses the Harvard currie ulum and the aims and methods of study among the undergraduates, we find him both interesting and accurate; here he relies mainly upon the writings of President Eliot and Prof. Goodwin. He agrees with them in thinking that what is needed at Harvard is, first, a better preparation on the part of applicants for adon, and, secondly, a rigorous separation of the sheep from the goats, i. c., of the class men from the pass men, throughout the college course. He cites Prof. Goodwin's authority for the " notorious and discreditable fact that our students now come to college at the age of nineteen with no more knowledge than an English, German, French, or Swiss boy has at seventeen, and, what is more discreditable still, with no more than our own New England boy had at seventeen some fifty or sixty years ago." According to Prof. Goodwin, the real waste of time is effected chiefly in schools of the lower grades, "where the skill sometimes shown in spreading the elements of learning thin would be laughable, were it not pathetic. * * * Boys enter Exeter Academy now older than they once left it for college; and, at the age, sixteen or seventeen, when they enter the academy, they are required merely to have some knowledge of common school arithmetic, writing, spelling, and the elements of English gram-mar." This is the best which one of the oldest and most ambitious. New England academics can now demand from boys of sixteen seventeen, though it is hardly as much as it could once have demanded and obtained from boys of twelve or thirteen. some two years ago inquiries as to the cause of the backwardness of American boys in respect of classical education were instituted by a committee of which President Elict was Chairman. The outcome of the investigation was that" in the United States the average age at which the study of Latin is begun is about fifteen years, and probably above that age rather than below it. In England and on the Continent the study is seldom begun so late as at the age of twelve, and much oftener between the ages of nine and eleven; in other words, between four six years earlier than with us." general backwardness of Amerboys is attributed fairly enough to systems of teaching which are imposed on the teachers by standing rules. and often compel a good teacher to waste nearly as much time as a poor one. By these standing rules the quick and reger boy is sacrificed to the dull and sluggish, the hard worker to the idler. The classes in schools will often have given to them for a yesy only such an amount of work as any bright boy or girl can do in three months, while there is no regular pro-

ision by which those who can do it in less time

shall, as a matter of course, go on to other work.

It is this dead level at which the pupils are

ting them to study Greek and Latin, which brings the most promising lads to the university so far behind the nighest English standard. There are no young men among them qualified to take at the outset of their university career a scholarship at Balliol, Oxford, or at Trinity, Cambridge. On this point again the testimony of Prof. Goodwin is brought forward: "Students come to Harvard College at 10, in most cases badly prepared to pass an examination which boys of 16 or 17 would find easy work in England, Germany, France, or Most of these young men spent Switzerland. the preceding three, four, or five prars in doing boys' work which should all have been finished before they were 16," goes on to note that the examination for admission, to fitting candidates for which the preparatory schools devote their chief energies, is a mere " pass" examination, which seldom gives any opportunity to display real scholarship: "and yet it is held to be a distinction to attain three-quarters of the mark in any subject; and this attainment is paraded as an honor which reflects glory on the pupil and on the school which sent him." After giving an account of the classical authors studied in the higher forms at such an English school as Westminster, for instance, Prof. Goodwin continues: "These boys need very little of this learning to enter either Cambridge or Oxford, where in most colleges hardly as much is required for admission as at Harvard or Yale; but they know that these who bring only the absolute requirements for admission are practically excluded from all the better instruction at both English universities where no scholar of distinction gives his time to ' pass men."

Mr. Hill, of course, is far from saying that the duiler students at Harvard, or even the average students, are below the standards of the same two grades of men at the English universities. He admits that nothing could surpass the grossness of the ignorance of many of the English

rather have been kicked up, from the most famous schools. The author tells that he used to hear one of the first mathematicians of Cxford piteously lament the fate which conseems him to try to pound a little arithmetic into the heads of young men whose understandings had been hopelessly disordered, or were con-genitally feeble. "Why, sir, do you not use your common sense?" he one day impatiently one of his pupils. did not know that common sense had any-Another undergraduate, fresh from Eton, was seen by his tutor adding up a column in which he had entered two shillings and six pence six times over. He was thus laboriously arriving at the cost of half a dozen pairs of stockings which he had just bought. "Why do you not do it by multiplying?" asked the tutor. "I do not know what you mean," the youth modestly answered. When the process was shown to him, and all the mystery of the multiplication was unveiled, he was, we are assured.

much taken with the extraordinary facilities which it afforded. The author is right when he points out that n the United States, a better classification is needed, both in the schools and in the universities. The craving for democratic equality has been allowed to invade even the province of the mind, and it has come to be regarded as a kind of felony to ask for stronger ale than most heads can stand. In the American schools, as in the English, there should be that sixth form, which the dull and backward are never suffered to encumber; and even in this sixth form, there should be no absolute equality with respect to cope of studies. The ablest scholars, while they should, of course, be expected to do all that is done by the others, should have a wider range of subjects. In the American university there should be established that division be tween "passmen" and "classmen" which is for the benefit of the slow and ignorant almost as much as of the well-trained scholar. The latter should no longer be made to work on the same lines as the dunce and the idler, merely doing well what they do ill. It is on a higher level he should study, and at a greater pace that he should advance. At Harvard, as Mr. Hill was informed by an eminent professor, it now "perfectly possible for the best scholars, according to college rank, to earn their rank, and their scholarships too, in courses of study wherein the lowest in rank can pass without censure. This is intolerable; and yet it would require a severe wrench to break us off from it. Our higher courses, it is true, give students an opportunity to study on a higher level, but we still give our rank and our scholarships to those who stand highest in the general competition; and it is much easier to stand high in a lower course than in a higher."

scems to matter not a whit.

Another creditable feature of this book is the learness with which the author recognizes the difference between the ways in which Harvard and Oxford use the funds at their disposal for the encouragement of learning. At Harvard the fellowships which the university offers to graduates are not prizes for what they have stready learnt, but means of support while they learn more. No young Bachelor of Arts is splendidly rewarded for his success in examination by an annual allowance of two hundred pounds for the next seven years. There is no Derby scholarship that adds one hundred and fifty-seven pounds to the youth who, in all probability, has von more money prizes than any man of his standing. All the money that is given at Harvard is given not to reward dents, but to support them in further They either go to work in some study. foreign university, or more commonly stay on to work in the graduate school, where the pick of Harvard students not only gather knowledge but help to increase it. Here is is that is done the "work which is the highest duty of every university, without which no institution has ever been called a university by men who weigh their words with full intelligence, the work of advancing the boundaries of knowledge by the original researches and the joint labors of its professors and its students." The rapid growth of this school is attested by the fact that while in 1886 it had but sixty-four resident students now has two hundred and forty-five. Beaides these, it has eleven non-resident fellows, of whom eight are studying in Germany and two in France. To the Harvard Graduate School, however, one thing is wanting, as the author of this volume has not failed to perceive. It has none of the social life that not only throws a charm over the years spent in a great university, but that teaches a esson which cannot be got out of books. The statement of an instructor in philosophy is quoted to the effect that "the majority of the students in the Graduate School are foriorn atoms, and their concourse is too fortuitous ever to make a world. A man who has been only at the Graduate School is not a Harvard The hope is expressed that one day, in some separate and suitable building, the members of the Graduate School may share in a common life.

In a chapter on caps and gowns the author notes some ridiculous mistakes made by Har-vard men in using those articles of apparel, even when they believe themselves to be reproducing exactly English usages. Nothing, in truth, is more grotesque than the Harvard custom of wearing the tail silk hat with the gown, but Mr. Hill is himself in error when he imag-ines that the tail silk hat is not worn in Boston and New York by precisely the same class of men who would wear it in London. "Nowhere," says mistakenly, "is this hat much seen in New England. In the streets of Boston I doubt whether it is worn by one man in a hundred. It is not there, as it is in the city of London, in the. l'emple, and in Lincoln's Inn. the very badge of commercial and professional respectability. Neither is it seen on the broad avenues to the west of Boston, where are the houses of the fashionable world. On Sunday,

is commonly worn by highly respectable people. For commencement the graduating bachelor buys one for the first and last time." What kind of a Harvard graduate would he be who provided himself at commencement with a tall silk nat for the first and last time? The laugh is on the author's side, however, when he quotes from the Crimson a communication published last year from "a member of the graduating complaining of "the incongruity the action when the seniors removed their square caps in entering the auditorium of Sanders Theatre. It jarred a little upon one's sense of fitness. The cap, indeed, is not a hat to be removed during exercises, but, on the contrary, to be worn. In Cambridge and Oxford its place is thus understood. The unique effect of both is quite lost when one is taken away, especially when the cap is of the peculiar form." This admonition plainly emanated from an ass that never brayed in Oxford. The unique effect of a large body of undergraduates wearing their square caps on degree day n the presence of the President of Harvard University, who is a much greater dignitary than the Vice-Chancellor of Oxford, was luckily prevented by a letter from a better informed correspondent. Another ludirous error seems to have been co in an article in the Crimen, headed "The Oxford Student," where it is stated that no Oxford student is allowed to enter or leave the university after 9 s'clock. The gates are shut at that time," Mr. Hill's dry comment is that an Oxford man, of course, enters the university on the day he matricuates, and leaves it when he goes out of restdence. Many never leave it till they die. It is no more capable of having gates than is the Federal Government or any other metaphysical body. It has dawned on this Oxonion that the en-

lowments of Harvard are increasing at a rate that must soon render it far richer than Oxford. and therefore able to surpass the latter university in the quality of its instruction. The library of Harvard College seems certain to citpse entirely the Bodleian, although the latter receives by law a copy of every book copy Hill can scarcely see much foundation for the fond hope he expresses that England may obtain a hold on the strongest minds in the Culted States by inducing the graduates of the leading American colleges to omplete their courses of study by going to English rather than to German universities. It is much more likely that, in the twentieth century, many a scholar fresh from Oxford and Cambridge will cross the Atlantic to finish his studies in Harvard University. Then, if not before, will Englishmen cease to take one thing for granted, namely, that an American most see the superiority of England. M. W. H.

England in the Mineteenth Century, Messrs, A. C. McClurg of Chicago have published an extremely entertaining and withal useful book under the title of England in the Nuisteenth Century. The author, Mrs. ELIZABETH WORMELEY LATIMER, has herself spanned the creater part of the period which she describes, having been born in 1822. She was the granddaughter of James Wormeley of Virginia, who became a Captain in the British array, and whose only son, her father, Ralph Randolph Wormeley, entered the British navy, and was made a Rear Admiral in 1849. What distinguishes this book from other volumes which deal with the same subject, from Justin McCarthy'y "History of Our Own Times," for instance, is the great amount of anecdotes which it contains. It is, therefore, more readable, but we are bound to say that it is less accurate. We have marked a number of errors which ought to be corrected in a second edition, and some of these we will proceed to mention.

On pages 75 and 76 the author evidently con-

founds the French expedition against Ireland

under Gen. Hoche, which took place in 1796, with the Irish rebellion of 1798. She says 'The rebellion was nipped in the bud; but had projected French invasion under Gen. Hoche taken place simultaneously, as was intended. the fate of England and of Europe might have been to be deplored." As a matter of fact, Hoche died a year before the rebellion broke out. On page 78 we encounter an assertion to the effect that, in the rear-rangement of Europe which followed the overthrow of Napoleon, "Prus in had Rhine-Prussia (the old Palatinate)." The Rhenish provinces which Prussia acquired at this time represented, not the old Palatinate, but the old ecclesiastical electorates of Treves and Cologne. In a sketch of the life of George Canning, the author says, on page 80, that he "was educated by an uncle as a young aristocrat." To attain the highest success, the student has to The generally accepted account is that his exreach the top in each one of the sixteen courses penses at Eton and afterward at Christ Church, Oxford, were borne by the "linen draper in a through which he has passed in his four years at college; but whether he has stood on the sumcountry town" whom his mother had married mit of sixteen molehills or sixteen mountains for her third husband. We are also at a loss to know what the author means when she tells us that Canning's chief friend at Oxford was Sheridan. Sheridan was not an Oxford man, and, moreover, he was 40 years old at the time. We should further say that a wrong impression seems to be conveyed by an assertion made on page 100 that "the English parliamentary idea differs from that of the United States in several particulars. The latter requires members of Congress to represent their own districts and to take charge of the interests of their own constituents." If by "requires" the author neans that there is any Federal law, constitutional or statutory, providing that members of Congress must represent particular districts, she is mistaken. All the members allotted to a State may be chosen on a general ticket, if the State prefers and as a matter of fact the socalled members at large are thus elected. The statement made on page 101, that, by the Reform act of 1832, "Ireland received five members of the House of Commons, in addition to the 100 given by the act of Union," is misleading without a recognition of the fact that Sligo and Cashel were subsequently disfranchised, thus leaving the number of Irish members 103. A much more extraordinary error will be noticed on page 401, where the author says that, in 1874, "Disraeli came into power and remained Prime Minister of England for the next ten years." Disraeli, of course, went out of office in 1880, and never returned to it. It would be possible to enlarge considerably this list of mistakes, but we have said enough to indicate the expediency of revising this agreeable book in a cond edition, so as to relieve it from such minor shortcomings.

The author's sketch of Canning, viewed as a whole, is one of the most interesting things in this volume. She notes that his bearing in society was not calculated to favor his political advancement, and quotes the comment of another writer that " Pitt, cold, austere, and proud, disarmed the sense of rivalry. Canning, on the contrary, gay, easy, and elegant, the very life of society, provoked animadversion. The aristocracy of those times was apt to believe it ought to have a monopoly of these gifts, and to stare at the display of them in others as a species of impertinence." Canning either did not see this or contemptuously ignored it. Mrs. Latimer also recalls the fact that Canning's resignation of his place in Lord Livernool's Cah-inct, at the time of Queen Caroline's trial, caused George IV. to bear him for a long time a personal grudge. Nevertheless, when the death of Lord Castlereach brought about a change in the Ministry, the Duke of Wellington proposed Canning to his Majesty as Minister for Foreign Affairs. A curious conversation is then said to have taken place. "Good heavens, Arthur," said the King, "you don't mean to propose that fellow to me as Secretary for Pur-elgu Affairs? It is impossible. I said on my word of honor as a gentleman he should never be one of my Musisters again. Do you hear, Arthur? On my word of honor as a gentleman! I am sure you will agree with me. I can't do what I said on my word of honor I would not do." "Pardon me, sir. I don't agree with you at all. Your Majesty is not a gentleman." The King started. "Your

imperative that you should at this time employ the abilities of Mr. Canning." "Well," replied the King, drawing a long breath, "if I must, I George IV., in truth, had always to be must." managed by his Ministers, and it soon appeared that Canning was exceptionally skilful in such management. Mrs. Latimer gives an amusing proof of this. In pursuance of his South American policy, Canning found it desirable to send envoys to the newly acknowledged little republic. While he was considering how the King might be induced favorably to consider this matter Lord Possonby returned from a mission to the Ionian Isles, very destrous of produring promotion as a diplomatist. Some years before there had been an early love affair between him and Lady Conyngham, the reigning favorite of George IV. at this period, Lady Conyngham, on beholding her old lover unexpectedly at a party, was overcome with emotion and fainted away. At this the King grew jenious, and, as he always did in any love trouble, took to his bed. All business was stopped. The King would see none of his Ministers. At length, however, Canning succeeded in obtaining an audience. George IV. received him lying on his bed in a darkened room, the light being barely sufficient to read a "What's the matter?" he asked pecvishing "I am very ill, Mr. Canning." "I shall not occupy your Majesty's attention more than five minutes. It is very desirable to send envoys to the States of South America that are about to be recognized." The King grouned and moved impatiently. Canalng went on: "I have been thinking, sir, that it would be most desirable to select a man of rank for one of these posts," Another grean, "And I thought of proposing Lord Ponsonby to your Majesty for Buenes Ayres," "Ponsonby?" said the King rising a little from his reclining position. capital appointment! A clever fellow, though an bile one. May I ask you to pull back that curtain. A very good appointment indeed, Is there anything else, Canning, that you would wish me to attend to?" From that moment, says the chronicler, from whom Mrs. Letimer has culled this angedote, Canning's favor rose more and more rapidly at court.

111.

It was worth while to quote, as the author does n page 01, what now seems an amazing passage, from the speech made in Parliament by Sir Issac Coffin against the bill to authorize the construction of the Liverpool and Manchester Railroad. Sir Issae denounced the project as a most flagrant imposition. He would not consent, he said, "to see widows premises and their strawberry beds invaded. Railroad trains would take many hours to perform the journey between Liverpool and Manchester, and, in the event of the scheme's success, what, he would like to ask, was to be done for all those who had sivanced money in making and repairing turnpike roads? What with those who might still wish to travel in their own or hired carriages after the fashion of their forefathers? What was to become of coachmakers, harness makers, coach musters and coachmen, innkcepers, horse breeders, and horse dealers? Was the House aware of the smoke and the noise, the hiss and the whirl, which locomotive engines passing at the rate of ten or twelve miles an hour would occasion? Not even the cattle ploughing in the fields or grazing in the meadows could behold them without dismay. Iron would be raised in price 100 per cent., or more; probably be exhausted altogether. It would be the greatest mischlef, the most complete disturber of quiet and comfort in all parts of the kingdom that the ingenuity of man could in-vent." The author recalls another interesting fact, viz.: that on Aug. 28, 1830, a week before the opening of the Liverpool and Manchester Railway, the first trial trip with steam took place on the Baltimore and Ohio Railroad. The team engine dragged one car containing twenty-three passengers, and attained for some distance the celerity of twelve to fifteen miles an hour. A man, riding a swift here, under-took to race the engine from Baltimore to where the road terminated, at Ellicott's Mills, four teen miles from the city. In the middle of the race the band slipped off the flywheel of the engine, and the horse won.

IV. In another chapter we meet with some refer nces to Lord Althorn, Lord Brougham, and William Cobbett, which are worth reproducing. It is probable that no man ever exercised more influence in the House of Commons than Lord Althorp, though he was slow-witted, with little or no education. But he was so sterlingly good and sensible that all men put their trust in him. According to one of his biographers, everything about him was commonplace but it was solid. Men trusted him as they trust a faithful animal, entirely believing he would not deceive if he could, and that he could not if he would. His parents were frivolous people and until he went to school at Eton he lived almost entirely in the stables, getting nearly all the instruction he ever did get from a Swiss footman. He went through school and college like any other dull, ordinary English boy. On leaving college he went abroad, declined to learn French, shunned society, took no interest in sightseeing, and was glad to get home to his sports and his hounds. Being a somewhat unouth person, and addicted to dogs and horses, he did not go much into the world, and was not very attractive when he was there. Mrs. Latimer finds it difficult to imagine how he could ever have succeeded in getting married in he had not met in the hunting field a young ledy of the Di Vernon type, who made all the advances and managed to capture him. She had his whole heart. When she died, as she did in a few years, he went into complete retirement for months, occupying himself almost solely in reading a Rible. He even gave up hunting, because, as he said, he should find too much pleasure in it for a man in such affliction. But, during his wife's life, he had begun to take some interest in politics, and he now threw himself into it, espousing with enthusiasm the cause of the oppressed. It was largely through his influence that the Reform act of 1832 was carried. When, however, two years later, his father's death compelled him to enter the House of Lords as Earl Spencer, he retired from public ife, and could never be persuaded to approach it again. "Of all my former pursuits," he said. the only one in which I now take interest is in breeding stock; it is the only one in which can build castles in the air."

Of Henry Brougham the fact is recalled that he was a grave, sad little boy, whose chief pleasure at play was to act scenes in law courts and be an imaginary Lord Chancellor, From his earliest years at school he began to practise the Socratic method of asking questions. He would put anybody who had information that he anted through a keen cross-examination. sixteen he wrote a paper on the refraction of light which was sent to be read at the Royal Society. The reader omitted some passages as too ex ravagant, the truth being that these contained the form idea of photography. During his college life Brougham was a leader at high links. and at the age of ninety the ex-Chancellor used chuckle over the remembrance of his youthful deviltry. One of his maxims as a lawyer was to consider no cause beneath his notice. He lived up to this maxim, for, when the trial of Queen Caroline was at its height, Brougham, who was her leading counsel, ran down for a day to York to defend the rights of a poor widow whose landlord had pulled down a pig sty rented

by her at sixpence a year. In the pages devoted to Cobbett there are nany attractive excerpts from his autobiographical reminiscences. We have space but for one of these, the story of the young woman whom he married and cherished with loyal afection for forty-two years. It seems that when he first saw her she was 13 years old, the daughtor of a sergeant-major in an artillery regiment. Cobbett himself at the time was a sergeantmajor in a regiment of foot. "I sat," he says, in the same room with her in company with others, and I made up my mind that she was the very girl for me. That I thought her beautiful is certain, for that I slways said should be an indispensable qualification: but I also saw in her what I deemed marks of that sobriety of Majesty, I say," continued the imperturbable soldier, "is not a gentleman, but the sovereign of England, with duties to your people far conduct of which I have said so much, and which has been by far the greatest blessing of my life. It was now dead of winter (the scene It is this dead level at which the pupils are houses of the rasmonants worse. On Sunday, houses of the rasmonants worse, or to eat kept, added to the extraordinary delay in set. however, I am told, before and after church, it shows any to yourself, and three dut'es make it of this idea of common life was in Nova Scotia; I the fiesh of dogs; it is evident from the context.

and the snow several feet deep on the ground, and | that a religious meal must be understood. In the weather piercing cold. It was my habit (I rose at & o'clock), when I had done my morning's writing, to go out at break of day and take a walk on a hill, at the foot of which our barracks stood. It was hardly light, but she was out in the snow scrubbing out a washing tub. "That's the girl for me,'I said, when I was out of her They became engaged, but her hearing." father's regiment soon after was ordered to England. Cobbett gave her the \$750 he had saved, desiring her not to spare the money, but to get herseif good clothes, and live without was four years before he sunin saw her, "and then," he says, "I found my little girl a servant of all work (and hard work it wan at \$25 a year, in the house of a Capt. Bris sac, and without hardly saying a word about the matter she put into my hands the whole of my \$750 unbroken.

The Religion of the Semiter

It appears that for some years before his death the late Prof. W. ROBERTSON SMITH WAS engaged in preparing for embodiment in a new edition of his Religion of the Semites the results of further reading and reflection, as well as of criticisms from other workers in the same field. Only a fortnight before his decease he handed over to a friend the manuscript compilation o new materials, with the remark that he believed the revision practically complete. The volume, of some 500 octavo pages, now published in London by Mesers, Adam and Charles Black, epresents the outcome of the revision

It will be recalled that this book, as originally printed, comprised eleven lectures, nine of which had been delivered in Marischal College. Aberdeen, while the last two were added to complete the discussion of sacrificial ritual. Their collective purpose was to examine the primitive religious of the Semitic peoples, viewed in relation to other ancient religious and to the spiritual religious of the Old Testament and Christianity. It was pointed out in the preface that the first conditions of an effective compari n of the Hebrew religion with the religious of the other Semites were lacking so long as the historical order of the Old Testament docu ments, and especially of the documents of which the Pentsteuch is made up, was ascertained or wrongly apprehended. Thanks, however, to the labors of a series of scholars, of whom it is sufficient to name Kuenen and Wellhausen, the growth of the Old Testament religion can now be followed from stage to stage in a way that is hardly possible with any other religion of antiquity. So it is now not only possible, but most necessary for further progress, to institute a fair comparison between the Hebrew religion in its various stages and the religions of the races with which the Hebrews were cognate by natural descent, and with which, also, they were historically in constant touch.

The general purport of the conclusions reached y Prof. Robertson Smith was indicated in a notice of the first edition of his book. We may now illustrate the interesting and suggestive results of the comparative method of studying the Hebrew religion by noting what is said at various points in these lectures concerning the materials employed or prohibited for food and sacrifice by the Jews and other Semitic peoples. As regards later times, the Hebrew sacrifices seem to have been sufficiently typical of the ordinary usage of the Semites generally. The four-footed animals from which the Levitical law allows victims to be selected are the ox, the sheep, and the goat; that is, the "clean" domestic quadrupeds which men were permitted o eat. The same quadrupeds are named upon the Carthaginian inscriptions that give the tariff of sacrificial fees to be paid at the temple, and in Lucian's account of the Syrian ritual at Hierapolis. The Israelites neither ate nor sacrificed camels, but among the Arabs the camel was common food and a common offering. The swine, on the other hand, which was commonly sacrificed and eaten in Greece, was forbidden food to all the Semites, and occurs as a sacrifice only in certain exceptional rites. Deer, gazelles, and other kinds of game were eaten by the Hebrews, but not sacrificed, and from Deuteronomy xil., 16, the conclusion is drawn that this was an ancient rule. Among the Arabs. in like manner, a gazelle was regarded as an imperfect oblation, a shabby substitute for a sheep. As regards birds, the Levitical law admits pigeons and turtle doves. but only as holocausts, and in certain purificatory ceremonies. Prof. Smith thinks that the fact that the dove was not used by the Hebrews for any ordinary sacrifice involving a sacrificial meal, can hardly be in its origin independent of the sacrosanct character ascribed to this bird in the religions of the heathen Semites. The Syrians would not eat doves, and among them their very touch made a man unclean for a day. In Palestine, also, the dove was sacred with the Phoenicians and Philistines, and on this superstition was based the common Jewish accusation against the Samaritans, that they were worshippers of the dove. Sacred doves that may not be harmed, are found even at Mecca. In legal times the dove was, of course, a "clean" bird to the Hebrew, but it is noted as somewhat remarkable that we never read of it in the Old Testament as an article of diet, though it is now one of the commonest table birds all over the East. Birds seem to be mentioned in the Carthaginian eacrificial list; what is said of them,

in the Book of isaish, and it seems also to be al-

luded to as a Punic rite in Justin, where we

read that Darius sent a message to the Cartha-

this case, the accounts do not connect the rite with any particuliar delty sacred, dog from Al-Nardim, that the dog was sacred among the Semitic Harranians. They offered sacrificial gifts to it, and, in certain mys teries, dogs were selemnly declared to be the brothers of the mystae. Prof. Smith thinks that a hint as to the identity of the God to whom the dog was sacred may perhaps be got from Jacobof Sarug, who mentions "the Lord with the dogs" as one of the deities of Carriac. This dog is compared by the author of these lectures with the huntsman Heracles of the Assyrians, mentioned by Tacitus. The Tyrian Heracles, or Melcarth, also appears, accompanied by a dog, in the legend of the invention of the purple dye, which has come down to us. In Mohammedan traditions a demonaic character is ascribed to black dogs, which probably implies that, in heathenism, they had a certain sanctity. In Moslem countries dogs are still regarded with a curlous mixture of respect and contempt They are unclean, yet it is an act of plety to feed them, and especially to give them drinks and to kill a dog, as Prof. Smith personally observed at Jeddah, is an act that excites a good

We may mention finally that milk, though

one of the commonest articles of food among

aithough libations of milk were offered by the

the Israelites, had no place in Hebrew sacrific

deal of feeling.

Arabs and also at Carthage. Their absence among the Hebrews may, perhaps, be explained by the rule laid down in Exedus and repeated in Leviticus, which excludes all ferments from presentation at the altar, for, in hot climates, milk ferments rapidly, and is generally exten sour. The same principle would cover the prohibition of honey, which term, like the modern Arabic dibs, seems to include fruit juice inspissated by boiling, a very important article of food in modern and presumably in ancient Palestine. Fruit in its natural state, however, was offered at Carthage, and was probably admitted by the Hebrews in ancient times. We observe by way of conclusion, that the only positive law against the sacrificial use of milk is that quoted by Prof. Smith in a foot note: "Thou shalt not seethe the kid in his mother's milk." By moth er's milk, of course, should be understood goat's milk generally, which was the milk commonly used. Flesh scethed in milk is still a common Arabian dish, and, in an extant document, sour milk is specified as the kind employed. A sacrificial gift sodden in sour milk would evidently be of the nature of fermented food, but our author does not feel sure that this goes to the root of the matter. Many primitive peoples regard milk as a kind of equivalent for blood, and thus, to eat a kid seethed in its mother's milk might be taken as an equivalent to eating "with the blood " and he forbidden to the Hebrews along with the bloody sacraments of the heathen.

EDUCATION OF THE ROMAN CLERGY.

Sensational Call to the Church from the United States-Address at the Brussels Congress by Father Zahm of Indiana ROME, Nov. 12.-This speech was delivered at the last scientific congress at Brussels by the Rev. Father Zahm of the Congregation of the Fathers of the Cross, professor in the University of Indiana in the United States. It was hailed by all intelligent minds as a programme blessed and approved by Leo XIII. as an echo of his sovereign thought. It is from the United States, it is from that progressive Church, seeking for a new ecclesiastical type, that come to us words of reform, of light, and of power. It is from those shores that comes to us the incitement to serious and arduous studies, to the high culture which is to place a halo on the brow of the clergy and consecrate it as the guide of a period rather beclouded than hostile to the divine ideal. Therefore Leo XIII., we are assured, listened to the message with joy and eagerly received this pilgrim of sacred science. Is it not be who, never flinching, has always greeted with joy the aliiance of faith and science, of Church and thought? Is it not he who has proclaimed that the higher synthesis of the things of heaven and earth was a kind of sacrament that was to purify, elevate, enlarge, and consolidate the new currents of civilization? It is with an outburst of gratitude that Europeans bless these reformers from beyond the Atlantic, who, like the Lombard or Saxon sages of Charlemagne's time, dream of reconciling two worlds, of moulding a new society, and of preparing something like a revival of that eighth century, the crown and fulfilment of a long life of labors and hopes,

In his speech, in fact, Prof. Zahm knits together once more the chain of the glorious and fruitful traditions of the mediaval doctors with the intellectual aspirations of our century. It is a manifesto. If he has struck a responsive chord in the souls of the elect, it is because he has well expressed great desires which are common to many. At all times the Church, faithful to the golden words of St. Vincent of Lérins. has renewed her scientific methods, just as she brought her social, political, and religious action to bear upon each century in accordance with the conditions and needs of each period. This stationary being as her adversaries call her-this immutable, this eternal Church, knows the secret springs of human ac tivity. Platonic with the Alexandrians, Greek with St. Augustine and the fathers, Aristotelian with the intellectual giants of the middle ages, humanistic with the renaissance, and literary in

one of the commonest ance to one, though it is now to commonest take brids all over the theorem of the commonest take brids and over the theorem of the commonest take the might be used either for ordinary sacrifices of respecial purposes, pincular and orecitair. That the quali was sacrificed to the Tyrian haal, appears from Athenius. Fish were steen by the Israelites, but not sacrificed. Among their heathen neighbors, on the contrary, fish, or, at least, certain kinds of fish, were forbiddened to the contrary of the contrary of the contrary of the service of the interiority of clerical educations, and were sacrificed only in certain fish, and were sacrificed on the contrary of the service of the contrary of the contrary of the service of the contrary of the cont

faith, his intelligence, and his courage. It is the hance. I may almost any it is the mission, of the United States to produce such men and to give us such lessons. When these sulightened innovators, innovators after the pattern of the tathers and the doctors have received encouragement from Home, they are guides. Let us follow them.

room a hat-shaped tub was not an adjunct as

inseparable as the bed itself. We are also able

to aver that, at the same spoch, the practice of